

# ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association, for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XXI. { REV. A. STEVENS, EDITOR.  
FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, MARCH 20, 1850.

TERMS, \$1.50, STRICTLY IN ADVANCE. No. 12.  
OFFICE, No. 7 CORNHILL, BOSTON.

## LETTER FROM PROVIDENCE DISTRICT.

Methodism in New England, especially on the Providence District—its Success—Revivals—Little Compton—Fall River—Other Places—Conversions—Fiscal Improvement.

The great moral problem is being solved more and more by the development of ages. Methodism in its doctrine and discipline as an experiment has ceased to exist; but Methodism as a fact, as a system of evangelical truth, is generally admitted. It is generally admitted because it has been faithfully tested. As a system of evangelical truth it has been faithfully tested by the deep depravity of the human heart, by the numerous systems of error and fanaticism that have prevailed in the world, by the violent prejudices and deep-rooted hostility of multitudes who profess the Christian name. It has been faithfully tested by the glorious revolutions effected in the moral world by its power. It has completely revolutionized the ministrations of the pulpit, cast a vivid energy into the hearts of Christian people, saved multitudes from their sins, and peopled heaven with vast armies of redeemed saints.

As a system of evangelical truth Methodism is aggressive. It is but a few years since it was first introduced into New England. At that period the churches were in a sound sleep. The glorious revival associated with the labors of Edwards and Tennent had passed away. The bitter strife and contention that followed, shaking the Congregational Churches to their foundation, had mostly subsided. A general slumber had fallen upon them like the night of death. At this crisis, Methodism, fitted in a peculiar manner by the hand of God, was introduced. It came not, however, like the mighty avalanche from the Alps, sweeping and burying all before it in one common ruin, but like the gentle shower, giving moisture and vitality to the dry and barren earth. Since that time Methodism has carried on an aggressive warfare against the strong holds of sin and Satan, against the hypocrisy and wickedness of those who trust in the form of religion, against the miserable essay reading which had characterized the New England pulpit, against the unity of Church and State, in a word, against everything that exalted itself above the honor and glory of Jesus Christ.

In this aggressive warfare, Methodism as a system of evangelical truth, as Christianity in earnest, has succeeded. How tremendous and yet how glorious the revolution effected. Look over the cities and villages of happy New England, and where once hung the dark pall of death, the decrees of John Calvin, now waves in triumph the glorious banner of free salvation through faith in the blood of Christ, the motto of John and Charles Wesley. Look at the vast numbers that have been converted from the error of their ways, the unity and order every where prevalent in the churches, the deep piety and unyielding attachment to the system. Look at numerous well regulated Sabbath Schools, giving instruction to thousands and thousands of the children and youth of our land, to the numerous Academies, the Wesleyan University, the Biblical Institute, all supported, not by the patronage of the State, but by the genuine liberality of the people. Who, with these facts before their eyes can doubt the present success or ultimate triumph of the Methodist Church?

Episcopal Methodism has accomplished more in the last twelve months of its history than in any other equal period of time since its introduction into New England. Not that any new principles have been introduced, or any new mode of operation adopted, but the effects of the general system have been more apparent, striking and glorious. As in the starry heavens, the magnitude and distance of a planet may be determined by the effect it produces on other planets, or on the general system, so with Methodism in the moral world. It has effected a change in the moral aspect of the most prominent religious bodies of the land, it has created new and stronger tendencies to the pure and spiritual worship of Almighty God, it has changed the mode of attack in the controversies carried on from time to time by theological warriors, it has moved and changed the great mass of mind from a lower to a higher state of evangelical knowledge and purity. And these effects have been more apparent and glorious within the last twelve months of its history.

The present position of the Methodist Episcopal Church is exceedingly favorable. God is emphatically in her midst. Within a few months past hundreds have been converted. Especially has this fact been made public, as a Providence District, Providence Conference. More than one half of the appointments have been blessed to a greater or less extent with the conversion of souls. In some instances revivals have occurred unparalleled in the history of the place. This has been the case at Little Compton, where at least one eighth of the adult population have been saved; wrought upon by the Holy Ghost. This interesting work commenced in the Methodist Episcopal Church in connection with their third Quarterly meeting for the year, and continued exclusively confined to that church for a considerable time. Afterward it broke out among the Congregationalists, but not until the community were deeply impressed and many of them truly converted through the evangelistic labors of Methodist ministers. Justice demands that this fact be made public, as a number of notices of this revival have appeared, leaving the impression that the Congregational church and minister were the grand instruments of the work. This also has been the case at Fall River. For the last three or four months meetings have been held almost every evening. Sinners in great numbers have pressed to the altar. Penitents have passed rapidly from death unto life and from the power of Satan unto God. Full two hundred have been converted, and still the work is progressing in power. Likewise at Providence, North Rehoboth, Fenix, Millville, North Dighton, Woonsocket, North Fairhaven, and New Bedford, Elm Street, goodly numbers have been converted and gathered into the church of Christ. At Taunton, after a long and terrible conflict, the work has commenced, and is advancing to the glory of Almighty God. Full seven hundred have been converted on the district the past year.

This is surely a great and glorious dispensation of the Holy Spirit, but not more so than every Methodist minister and church in the land may expect. To secure the salvation of the people all that is necessary is to keep the great Methodist system in vigorous motion. Let our beloved superintendents continue in the faithful discharge of the high and sacred duties of their office. Let our Presiding Elders fully understand and faithfully execute every part of their work. Let the ministers of Christ enter into the spirit and labor of their solemn calling. Let the leaders and stewards be men of God. In a word, let the whole body unite in working the system, and under God it will soon work out the salva-

tion of the people. I am aware that some do not see it in this light. They appear to think that the church must plod along at the present time just as in former days; but instead of doing this, she should take and hold the position assigned her by the God of providence and grace. Let this be the case, and the future will witness triumphs as much beyond the faith of the present church, as the present success is in advance of the most sanguine expectation of the fathers. As we cannot comprehend the infinite love of Christ, neither can we measure the great things God designs to effect through the instrumentality of the Methodist Episcopal Church. She is now casting her net-work over the entire land, and with the blessing of Almighty God must succeed in accomplishing a moral revolution unparalleled in the history of our race.

While we refer to the unity of Methodist people, the strong preference they give to their peculiar system both of doctrine and government, and to the glorious fact that God is in her midst, giving power and success to her ministry, we cannot but view with satisfaction the efforts being made by the church to give that ministry a more just and honorable support. For many years past a gradual improvement has taken place in this respect, and if there is one man to whom the church is indebted for this improvement in all New England, that man is Rev. B. Othman. But is there not still room for improvement? Are all our ministers honorably supported? To say nothing in reference to other districts and Conferences, are we, my brethren on the Providence District, doing all we can to meet our preachers' estimate for the present year? Until we do this, can we expect either the approval of our consciences or the favor of God? Can we expect prosperity while withholding that which justly belongs to another? If our religion does not make us honest it is of little worth. Talk not of hard times, the ability of the church, the talents of the preacher, until every effort has been made for his support. Thank God, most of you not only feel the importance of this, but are actually doing it. Few, I trust, if any of the preachers from the Providence District, will go up to the Conference without receiving their full estimate. But in order for this, let each one do to the extent of their ability, and do it now.

## METHODISM IN THE N. H. CONFERENCE.

State of the Church—New Churches—Pastoral Visit—Support of the Ministry—Improving Ministry—Presiding Elders—Literary Institutions.

The Methodist Episcopal Church has occasion for gratitude, in her growing prosperity within the bounds of this Conference. There has been a marked change in its standing and relative influence during the last five years. Though few "great revivals" have been reported among us in this time, a progressive and encouraging work of grace more than formerly has been enjoyed. At the same time the cause of missions, Sabbath Schools and education has advanced. New and beautiful churches have been completed and dedicated since our last Conference, in Pembroke, Raymond and Lawrence, where we have young and energetic and flourishing societies.

Interesting revivals have been in progress during the fall and winter, in Landaff, Sandwich, Plymouth, Goffstown, Raymond, Manchester and other places. In Manchester, the friends of the pastor of Elm Street Church recently assembled, three or four hundred in number, to give him demonstration of respect and affection. More than one hundred dollars sufficiently attested it. Included in which was a "Life Insurance policy," in the "Connecticut Mutual Life Insurance Company," a thoughtful and worthy example, in our church, where a worn-out or deceased minister's family is not always provided for by large salaries.

But to some of the manifest causes of the growth of Methodism in New Hampshire. The churches, I judge, are taking higher, and more honorable ground in the support of their ministers. What minister ever was or ever can be efficient, with an incompetent support? In the nature of things it cannot be. The anxiety, desponding spirits, other occupations, limited libraries and broken ambition of a meagerly supported minister, with a small and penurious people, are enough to paralyze the mightiest energies which ever adorned the church. God has forbidden this treatment of his laborers. God approves and prospers his people in proportion as they love and appreciate his word. Hence the covetous and sordid need never look for spiritual prosperity.

The ministry of this Conference is putting forth new and uncommon efforts for improvement and elevation. Much hard and systematic study is carried on, especially by the younger portion of this Conference. "District meetings," "Ministerial Associations" for theological, literary and mutual improvement are eagerly sought, as means to a higher and more useful position. Hence they are, with few exceptions, a growing ministry, in knowledge and usefulness. The sprinkling of theological training, which for several years was carried on in the Newbury Seminary, unostentatiously, has already produced much good fruit in our ministry in this Conference. Many of our young men now in the field with us were there to enjoy those humble facilities. A new tone and direction among us was given to ministerial studies and improvement in those incipient measures.

The Presiding Elders of this Conference are three faithful, laborious and popular men; men who know, love and accomplish their work. They are not farmers, peddlars or speculators. They are men of God. But they feel the care of the churches, in their spiritual, financial and benevolent interests. They are men too, who love their books and labor to encourage their brethren in their literary and theological attainments. The people consequently are becoming better informed and better read. I am glad to see that our Conference has done more toward meeting its proportion of new subscribers to your Herald, than any other. The Herald will improve Methodism wherever it goes. We shall be the gainers if up here among our granite hills and roaring streams, we outstrip the sea-ports and big cities in circulating the Herald! mark that! I find it almost an invariable rule, those are the best members of our church who read Zion's Herald; the last to be thrown off the track by "some new and strange thing."

I must not fail to say, our Biblical Institute is already wielding in this State, a strong and happy influence for our church. In our capital it has given Methodism a new impulse. The standing of the Faculty and the gentlemanly and Christian deportment of the students, are proverbial. This desirable influence is by no means limited to Concord; the professors and students are often—some of them regularly—preaching in the regions round about, to the

delight and edification of thousands, and their circuit will continually extend. Aside from the well known popularity of the Professors, many of the students are not only highly experimental and practical, but popular speakers—everywhere sought for. From the Institute, access is easy and rapid to the surrounding neighborhoods, in which are many small and young societies, where their services are needed and highly useful. This is a field which promises much, if these young brethren are faithful in it. This exercise of their gifts will be exceedingly profitable to them also, though their frequent calls to leave the Institute are of more doubtful utility. Brethren should not urge such calls. The Methodists of New Hampshire are getting ready forthwith to endow this infant "School of the Prophets."

Our young and prosperous seminary at Northfield is also doing much for our church in this State. The school is well sustained and popular. Our Principal is extensively and favorably known through the State. His present position is one of responsibility and extensive usefulness. Let not the Methodist parents of New Hampshire forget the superior advantages, literary and moral, for their children in that school, over any other in the State. The safety of your children, in the midst of pollution and error, through their school days, cannot be made too prominent an object with you who love your offspring or your God.

Finally, in view of all Heaven has done and is doing for us in this Conference, we should "thank God and take courage."

New Hampshire, March 6.

## MINISTERIAL EDUCATION.

BY JUDGE M'LEAN.

The man who aspires to eminence, must consider his work only begun when he leaves college. He has laid a foundation for a structure, which it will require his whole life to complete. But if he rests upon his college course, in a few years he will forget almost all that is valuable which he has learned. To avoid this, he must constantly add to his stock of information. But the man who cannot claim these advantages, is often more studious in the acquisition of knowledge, from a consciousness of his deficiency. And this applies especially to the itinerant members of the Methodist church. They are in the daily practice of preaching to a different congregation, which requires the exercise of their talents, and urges them to the attainment of knowledge. Facts will show how much many of these men, in vigorous eloquence and power, surpass those who have passed through college. Every man must make himself; the college cannot do this for him. Some who had very few advantages in early life, may be most emphatically said to be great men. Indeed, every man who becomes eminent, must be, in a substantial sense, a self-made man.

Bishop McKendree was not a classical scholar; and yet there has not appeared in the Methodist connection a finer model as a preacher. He was eloquent, in the true sense of the term. Few men ever filled the pulpit with greater dignity and usefulness; and the beautiful simplicity of his sermons was, perhaps, unequalled in our country.

Classical learning is of great value, and should be acquired, if practicable, by every individual who aims at a professional life. But this learning does not qualify an individual for the high duties of the pulpit or the bar. There must be a deeper knowledge, which can only be attained by much reading and mature reflection. An individual who is brought in contact with men, and whose aim it is to influence them, must become acquainted with the sympathies of human nature. And he must himself possess those sympathies in a high degree, or his efforts will be in vain. How often have we seen men in the pulpit, with great zeal, and in a vociferous manner, speak for hours without producing any other effect than weariness on their hearers! Such speakers, however zealous, are strangers to those gushing emotions of the heart which, with an electric effect, are imparted to the auditory. Without these, no man can be eloquent. He may be instructive; he may string his sentences together, and embody all the figures of rhetoric, but he can never reach and overcome the citadel of the heart. And unless he can do this, he can never become a successful instrument of reform.

Mr. Collins possessed these sympathies in an eminent degree. And this, aided by the spirit of his Master, which he possessed, made him a most efficient minister of the Gospel. He was not fond of controversy, and seldom engaged in it. He overcame his opponents by love more than by controverting their views. But, occasionally, in the course of his sermons, he would touch doubtful points with so much forbearance and charity, and yet with so much force, that he seldom failed to make a lasting impression upon his hearers. No one could turn aside from an argument, even against his own prepossessions, and convictions which, though pointed, was full of love and mingled with tears. The ground was thus prepared, while the seed was being sown. How few learn this great Christian duty of a minister! No one was ever convinced of error, or reformed by the use of uncharitable epithets, or by an attempt to make his principles and arguments appear ridiculous. There is a feeling in every man which is hostile to this course, and which will, effectually resist it. It is unbecoming in any Christian minister, to have no higher aims than to confound his adversary. He should desire to convince him of his errors, and establish in his mind the principles of truth. This will save him from error, and, probably, from ruin. Here is a noble motive, which a Christian minister may well cherish.

## METHODISM IN EARNEST.

MR. EDITOR:—The Herald for the present week contains a notice of a work recently published under the title of "Methodism in Earnest," &c., &c., and as I have read the work with some attention, perhaps you will allow me to "show mine opinion." Bro. Cogshall is lavish in his praise of it, but we are compelled to regard his encomiums as quite misplaced. It is out of the ordinary course, I am aware, to offer through a Methodist paper, any criticisms upon a work compiled or written by Methodists. The rule seems to be, either puff such works, or remain mum. And to such an extent has forbearance toward books put in circulation by a certain agency been extended, that you may find in almost any Methodist family, one or more of these works, the almost sole merit of which consists in the fact that they "have put money into the purse" of those by whom they were written or published. We would not assert that "Methodism in Earnest" belongs to this class, but it contains so much that is exceptional, that we seriously question whether its publication will ultimately prove of advantage to the church or the world. It may be only a matter of taste, but to our minds, the manner in which Mr. Cogshall and his labors are frequently spoken of by the editors, is highly unbecoming. We are told in the preface, that Mr. Cogshall cordially approves of the issue of the work, but if he is the humble, pious man we suppose him to be, he can have no relish for the flattering commendations of himself which the book contains. We may be old fashioned, and antiquated in our notions, but we are of the opinion that it is soon enough to trumpet the praises of good men, when they "have passed through death triumphant home." There are some Methodists in New England who have occasion to remember the autobiography of a "poor stranger from the green Isle of Erin," who, "waited in the adverse winds of fickle fortune," came to "lay his tribute at Columbia's feet." But the work is obnoxious to objections of a more serious character. The importance which it attaches to special calls and wonderful impressions must, we fear, be productive of evil. We have here just the material out of which the fires of fanaticism are kindled in weak and impulsive minds. And the matter is made far worse, by the uncharitable insinuations, in which the editors indulge, with reference to those who have not full faith in their marvels. The book will tend, too, we think, to foster a love for extraordinary and exciting efforts in the church, and as a consequence detract from a healthy and permanent interest in the means of grace. It is admirably calculated to "magnify the office" and work of those revivalists who prefer to labor for three or four months in the year in large, popular appointments, rather than take their place side by side with their brethren in the ministry, and endure with them the heat and burden of the day. I have asked the opinions of numbers of our aged and experienced fathers in the Gospel, and I have not yet found one who judges that Methodism has on the whole been advantaged by the labors of these ministers who have been too erratic to move in their orbit, or labor according to the economy of our church. Very large deductions from apparent successes, must always be made, to meet after reactions and church divisions which are almost sure to come. It may be, as brother Cogshall suggests, that while brother Cogshall was only intent on doing the work of an evangelist, and while as the fruit of his labors tens of thousands of renewed souls were being added to the Wesleyan communion, it may be we say that while this was transpiring, the holy and intelligent ministers of that church, such men as Newton and Bunting, were only intent on sending him out of their coats; but if it was so, we have here, truly enough, an extraordinary passage in the history of Methodism. Perhaps, as we have not all the facts in the case, it may be prudent for us to suspend our judgment for a time. That we may not be supposed to be hypocritical in our remarks, we append a part of Dr. Peck's review, to every word of which we yield our hearty assent.

"The title appears to us faulty in another particular. It is not so much 'Methodism in Earnest,' as it is 'Mr. Cogshall in earnest.' As we said at the outset, Mr. Cogshall is a unique character. The book is like its author. It is therefore the exponent of the man, and his own methods, and not of any particular system or form of Christianity.

"The motto of the title-page, we think, to say nothing more, is in bad taste. What is 'knee work?' We suppose the author, by this outlandish phrase, means prayer—fervent, believing prayer. Why not say so? As to 'knee work,' what Christian ever did more of it than the worshippers of the heathen gods? The very phrase is calculated to excite ludicrous emotions, and bring the thing into ridicule. We have no fondness for any of this clap-trap, and we hope it may find little favor with our preachers and people.

"The remarks of the compiler and editor of this book, we think often open to criticism. We should have been better pleased if our brethren, who have given the sanction of their names to so many of Mr. Cogshall's singular letters, had been contented with leaving them without commentary, and especially had not seemed to condemn those who might not fall in with the spirit of the book. Upon the whole, we most honestly doubt the utility of the publication."

## THE OLD HERALD.

MR. M—T—SIR:—Yours inserted in the Herald and Journal of March 6, is duly received. You will accept my thanks for your explanation, though it does not remove the embarrassment. You "beg leave respectfully to suggest whether it would not be well for me to see the true point before I attempt a correction." Your suggestion is good, and I duly appreciate it. It was as you suggest, to compare the "child of a former generation" with "the spruce gentleman talker of 1849." Or as explained by yourself, "to trace the progress of our own church papers." As you name no other papers than the Herald of 1826 and that of 1849, I compare them between them. I admit that the "full grown Herald" is larger in stature every way than the "child of a former generation." That he has a finer dress, and a fairer complexion than that "old, shriveled, and woe-begone" Herald, that had been sleeping in the dust for nearly a quarter of a century, I shall not deny. And that he should possess and exhibit mental and physical powers equal to his superior advantages, should be conceded by all. Now all I ask is, that the Herald of 1826 may have the privilege of speaking for himself without limitation or restraint, and then let the religious community judge for themselves of his comparative merits.

You say, your "allusion was to our own missionary operations—you have written four articles on the Herald and its editors, publishers, and offices, &c." But have you alluded to any of 1849's missionary or revival operations? But those noticed in the old Herald? The revival at Springfield, Mass., you passed over by merely naming it, without any remarks. The one at Homer you condemned as a Baptist revival because the subjects went into the water. And the third revival, which was in Luzerne County, Penn., where about 300 souls were the subjects of redeeming grace, who mostly joined the Presbyterian, Baptist and Methodist churches, you did not so much as even allude to. Whether those who joined "our own church" were worth alluding to, is not for me to say.

That you should have had no allusion to the missionary and revival operations of the "English Methodists," I am heartily sorry. Solomon says, "As cold water to a thirsty soul, so is good news from a far country." I believe it is

the custom of editors to copy from other periodicals, by giving credit for the article to the paper from which the article is selected. It was very so in the youthful days of the Herald. The English Methodists are the parent stock, and in their offspring, I should esteem it my privilege to sit at their feet and receive instruction at any time. We are on the most friendly terms, and exchange delegates from time to time, whom we receive with the greatest cordiality, and introduce them to the highest circles of society, not excepting the President himself.

You say your "allusion was to our own missionary and revival operations, and not to that of the English Methodists, from whose Magazine those long notices were taken which that old Herald contained." Now, my good sir, the truth is, the editor of the old Herald did not give us his authority for the first missionary article. "The second was taken from the *Land*, *Maz. Chron.*, Jan. 1826." The third was taken from the *Western Recorder*, published in Western New York, written by Mr. and Mrs. Goodell, who were citizens of our own country, if not members of our own church. The fourth was taken from the *Wesleyan Journal*, a Southern paper.

The first article of the revival intelligence is dated at Springfield, Mass., the second at Homer; the third from the Religious Intelligencer, New Haven—the fourth is from the *Mariner's Magazine*; but where this last is printed I am not able to state.

The most amusing of all is, that you should call these "long notices," four of which, including my introductory and concluding remarks, contained only 168 lines, or thirteen lines more than one column in the Herald. When you have written four articles, the shortest of which contains 134 lines, and the longest 330; amounting in the aggregate to 808 lines, averaging 202 lines to each article; being 34 lines above my article containing four missionary notices.

Will you please to favor me with your proper name.

Very respectfully, yours, &c.,  
SOLOMON STAS.

## CONGREGATIONAL SINGING.

There are so many changes, and so much trouble connected with choir singing, if there were no other reasons, that I believe most societies would gladly adopt congregational singing, if they only saw a prospect of succeeding.

Notwithstanding for a century, nearly all our societies in England have had what amounts to the same as congregational singing, as well as the entire South and West of our own land, yet here in New England we have been taught, till most believe it, that we must have choir singing, or none. And all this too, with the fact staring us in the face, that in our social meetings, the singing for *spirituality* and *effect*, throws that of the choir entirely into the shade. Indeed, it would ruin the meeting to have the choir and organ perform their part. This shows us how much the Sabbath service is injured from the same source.

For the encouragement of those who would be glad to adopt congregational singing, which alone accords with the simplicity and spirituality of Methodism, I would state that eighteen months' experience of the Power Street M. E. Church, Providence, has demonstrated the fact, that congregational singing can flourish as well in New England as in less favored parts of the world. Very soon after dismissing the choir a cloud of mercy gathered over our beloved Zion, and from that hour to the present blessings have descended in one continued shower. Scores upon scores give evidence of having been soundly converted. The congregation has been steadily increasing, and our prosperity kept pace with our efforts to worship God in the beauty of holiness. So great is the attachment of our congregation to this kind of singing, that I know not of ten that would go back to that of a choir.

I fear there is a radical error in the community in respect to singing as connected with the devotions of the sanctuary. Preaching is not worship, but singing and praying is. It is just as wrong to sing without *feeling*, *deep emotion*, as it would be to use words in prayer, without any heart accompanying. And yet how few look at it in this light. Should we not have our sense of propriety outraged to see a man kneel down to pray, when we knew, and he himself was ready to confess, there was no heart, no soul in the prayer? Hear him say, that he only prayed for the edification of others. And yet it is not true, that many in our choirs are singing for the edification of others, having no heart in it themselves! There can be melody and a harmony of sweet sounds without this heart work, but that is all—there is no worship in it. There can be melody and harmony, just the same as an excellent form of words can be arranged in prayer, so as to transgress no rules of grammar or rhetoric, and yet if the heart is wanting, there has been no praying, nothing but *solemn mockery*. So in regard to singing, if it is only done in the spirit, in the ear of God it is only as sounding brass and a tinkling cymbal. Unless Christ's spirit dwell in us and prompt our music, it will be as discordant in his ear as a raven's croak. It was this heavenly spirit which gave to David's harp its sweetest tone, as it awoke the sleeping echoes among the Bethlehem hills.

Singing is as sacred an act as praying, and I should as soon dare to kneel down and offer up a prayer to be heard by others, without any heart of my own in it, as I should dare to sing without the same. And here we would notice a very common error, calling this or that good singing, without any reference to its spirituality. It may have been perfect so far as the mechanical execution was concerned, but after all, was it what it professed to be, *spiritual worship* of the most high God? If it was an entire failure in this respect, why award it a word of praise? You might with equal consistency commend a prayer, because the words were arranged oracles, in rounded periods—a prayer in which there was no soul, and which, instead of being borne to the third heavens on the wings of faith and love, opening some kind window to let a grateful shower of blessings on the people, scarcely reached the roof of the building where it was offered. Now what pious person does not know that everything about prayer in respect to grammar, rhetoric or logic, is as the light dust of the balance in comparison with having the heart enlisted. Let us never forget, that any amount of scientific skill in respect to singing, cannot be a substitute for heart work. Science is not worship, and it becomes offensive when it begins to assume that place in the house of God. It should ever be the servant, the handmaid of devotion, introducing that style of music best adapted to the words and the occasion, preventing those discordant sounds which

are offensive to correct taste, and disqualify many worshippers from the exercise of true devotional feelings. Is it not true, that in many parts of New England the choir is to the congregation what a military band is to a regiment, or in the relation the musicians of a theatre sustain to the actors? They are to amuse and keep the audience quiet during the changing of the scenes. Also, that many of our churches are no better than *disincarnate houses*, so far as the singing is concerned. That being a regular musical entertainment, the congregation give it the same attention they would a theatrical play, the idea of worshipping God not entering their minds. Many arrange themselves in some easy, careless position, without books, playing the complete critic, marking how different parts keep time, or if any one voice can be heard above the rest. Others may have books, but they are watching to see whether the music corresponds with the words, the sentiment. And all this while the choir may not have had a thought about worshipping God *spiritually*, their only object is to acquire themselves *scientifically*. And if the tunes have been performed *accurately*, with true *artistic skill*, they have acquired glory enough for one day. Now, though we hear much said against corporal punishment, yet I doubt not, if our Saviour was on the earth he would make a "scourge of small cords" and drive out first choir, and then the congregation, for making his Father's house a place of merchandise; a great public theatre, where they should have their taste for sweet sounds gratified, without any regard to that *spiritual worship*, to offer which they have ostensibly assembled.

[To be concluded.]

## "METHODISM IN EARNEST."

BRO. STEVENS:—The work recently issued by Messrs. Wise and Allen, with the above title, I have perused with the greatest satisfaction. The editors have done the cause of God and the church good service in offering this volume to the public. Some peculiar minds may discover what to them may seem like speculation or presumption in the course of Bro. Cogshall, but the masses will arise from its perusal better men and women. I commend it to my brethren in the ministry especially, as a work calculated to stir us up to "deeds of more noble daring," in our assault on the empire of hell. During its perusal, those soul-stirring lines of Charles Wesley were the best exponent of my feelings:

"An inward baptism of pure fire,  
Wherever to be baptised I hire."

I hope it will have a general circulation. Our brethren on New London district, it appears by advertisement, can be supplied by our colporteur, Bro. S. W. Hammond. God bless his circulation and perusal!

Yours, S. DEAN.

## POWER OF MEMORY.

I take no pride in it, but much pleasure, if I can sing with those who seem to rightly understand its uses. To my mind, this is the proper and harmonious way of expressing our joy and rejoicing. Shouting always seemed to me uncouth, if done in the manner it generally is now-a-days; though I would not hurt the feelings of any good soul who does shout, especially if he cannot sing. It is hypocritical to express more than we feel; and it is pride sometimes, that makes us withhold. If either shouting or singing is done seriously, as unto God, heartily, and not to be seen of men, probably they are well pleasing in his sight. GLEANER.

## INSTANCES OF REMARKABLE POWER OF MEMORY.

Facts compel the author to believe that the powers of the memory are bounded only by the extent of its cultivation. Of the extent of its natural capabilities, he has the highest ideas. Indeed, he regards its powers as almost infinite. Innumerable facts tending to establish this conclusion, he has witnessed and experienced. On requesting the South Boston omnibus drivers to do errands in Boston, he observed that they took no memoranda, yet committed no errors, though they often do a score of errands at a trip. The second time I went to the Boston Post Office, the delivering clerk, without looking over the letters or papers, said there was none for me. I requested him to look, which he did, meanwhile remarking that it was useless, but found none; and scores of times, the moment he saw me, responded that there was something or nothing for me, without my being able to detect a single mistake. To be able thus to remember whether or not there was something for any of those thousands of citizens and strangers continually applying, requires an extraordinarily retentive memory; and yet every reader might have attained, probably can yet acquire, one quite as efficient. Mr. Worthen, baker, Manchester, N. H., serves three hundred customers, about two-thirds of whom take more or less every morning; but he sets down nothing till he returns home, after having visited one-half of them; yet he forgets not a loaf. A man in Halifax, Nova Scotia, can tell at once the name and age of every inhabitant in town, young and old. After delivering a lecture at Clinton Hall, on the improvement of the memory, one of the audience stated that an acquaintance of his, a cattle drover of New York, who could neither read or write, after having sold out large droves to different butchers, kept their number, price, and every thing in his mind, and could go round months afterwards, even after having bought up and sold out several other droves, and settle from memory, without ever having been known to forget any thing. Those who think this too marvelous for belief, will find it abundantly confirmed by converging and collateral evidence throughout this work. The Gabbon merchants accomplish by memory what is still more extraordinary. The fact is remarkable in itself, and furnishes a practical proof of the correctness of this doctrine of improving memory illicitly by its exercise, that all those who can neither read nor write have astonishing memories—several hundred per cent. better than others.—Of this fact, any reader can easily find illustrative examples. The reason is that such, unable to record their business, are compelled to remember them, and thus strengthen this faculty. Indubitable and universal fact compels the belief that the human mind is constituted and capacitated, provided the body were kept in the right state, and this faculty disciplined in the best manner, to recall every event of life.—Fowler on Memory.



**Herald and Journal.**

WEDNESDAY, MARCH 20, 1850.

**MR. WEBSTER'S SPEECH.**

The report of Mr. Webster's speech mitigates somewhat the unfavorable impression produced by the telegraphic report. Its style is throughout characterized by peculiar terseness and perspicuity of Mr. Webster's former productions. There are few of our writers and still fewer of our parliamentary orators who use purer and more vigorous English. The speech aims not to be ornate or impassioned, yet there are occasional passages of genuine eloquence in it.

We have not, however, so much to do with its rhetorical traits, as with its politico-moral significance, and here we are compelled to take that middle ground of view from which can be awarded both approval and disapproval, and which though usually so unsatisfactory to partisans is the only position where a really impartial and honest man can stand.

Mr. Webster has given a statesman-like and very reasonable view of the primitive policy of the country respecting slavery. He shows that the great original statesmen of the nation lamented slavery as an incalculable evil, that the Government was organized with the assumption that the evil was to be hedged in and allowed to die out; that the ordinance of 1787 precluding it from all the territories were not possessed, out of which new States could be formed, shows that the extension of slavery was not designed by the fathers of the country; that slavery was not dreamed of as an element of national policy, a sectional interest, to be hatched in some political quarrel with Northern property through the whole history of the republic. The great statesmen of the South, with Jefferson and Madison taking the lead, were the guides of the anti-slavery policy of those times, and the execrable Calhounism of these days is a new and monstrous birth of our later political and moral degeneracy.

The full speech corrects the telegraphic report also in respect to Mr. Webster's remarks on the admission of four new slave States from the area of Texas. He argues that according to the resolution admitting Texas, the Government is bound to admit her division into five States, and that while he is unfavorable to the extension of slavery, he is bound by the obligations of good faith to abide by this contract, though he condemns the men who made it. The following is a section of that contract:

"New States, of convenient size, not exceeding four in number, in addition to said State of Texas, and having sufficient population, may hereafter, by the consent of said State, be formed out of the Territory then within the limits of said State, and the same shall be admitted to admission under the provisions of the Federal Constitution. And such States may be formed out of that portion of said Territory lying South of thirty-six degrees thirty minutes north latitude, commonly known as the Missouri compromise line, shall be admitted to the Union with or without slavery, as the people of each State asking admission may desire; and in such State or States as shall be formed out of said Territory North of said Missouri compromise line, slavery or involuntary servitude (except for crime) shall be prohibited."

This, as Mr. Webster remarks, is *through business*, a complete specimen of political "joint work," contrived by the South, accomplished by the craven demagogues of the North.

This clause being enacted as a high international stipulation, we are evidently bound hand and foot by it so far as the obligation of contracts is invariable, unless there can be found some essential defect in the conditions of the contract. Mr. Seward and others allege such a defect. They say it was unconstitutional, that Texas being a foreign State, could not be admitted except by the treaty-making power. Mr. Webster has since admitted that this was his view originally of the mode of admitting a foreign State, but that the addition of Louisiana seemed to have settled the policy of the country on the subject. We hope this question will have a thorough sifting in Congress.

The other main points of Mr. Webster's speech—the Proviso, the restoration of fugitive slaves, and the effects of abolitionism—we are frank to say, we heartily disbelieve, and as heartily repudiate. They are not only *Northern*, but they are not American; they are sectional Southern, and antagonistic alike to the best moral sentiments of the nation and its best legislative and judicial precedents. So far, too, as the Proviso is concerned, they are against Mr. Webster's own previous commitments. He is now opposed to the Proviso, because he thinks the new territories are protected by natural law against slavery, and the Proviso is, therefore, useless and an "insult to his understanding." It is a very pertinent question then why Mr. Webster contended for the Proviso in 1846? Oregon? It is well known that he was very decided in that case, though according to his present allusions to Mr. Polk, slavery could not invade that region. His change in this respect will excite some curiosity, to say the least.

There are three or four to us very considerable reasons why the Proviso should not be abandoned by American statesmen who would not abandon their integrity to the liberty and honor of the country.

The first is, that it is one of the highest precedents of the original policy of the nation. As Mr. Webster has shown, *de facto* territorial acquisition is not in 1847, all the resources we then had for new States were in regard to this protection against the possibility of slavery, and placed there by the South chiefly. A sentiment has since arisen, from the cupidity of the South, stimulated by the unexpected success of the cotton culture, against this policy, and equally hostile to the genius of our institutions, our religious faith and our national honor. This recent sentiment has dominated over our national policy, desecrated our land and vast territories by the extension of slavery, usurped most of our administrative functions, and debased the spirit and reputation of the nation. And now the great statesman of the North has such a nice fastidiousness about this plebeian degeneracy of the Southern mind, that he will not "taint" it by adhering to what he himself proves to have been the originally settled policy of the fathers of the country! The fathers would not risk the geographical probabilities against slavery which Mr. Webster so nicely and confidently discriminates. It might have been said to them that slavery was declining in the Northern colonies, that it could not extend into the Northwestern territory, that the natural conditions of labor there would amount to a natural interdiction of it. But they knew what Mr. Webster well knows, that such reasoning may theoretically look well enough, but is often practically fallacious; that slavery with all the moral check of Puritan piety and Puritan democracy, spread itself to the natural law which he so much admires, did exist for generations in New England; that Virginia, one of the best sections of the country for mineral resources, manufactures, and the higher departments of agriculture, was its hot bed; that slavery existed among the compact aristocratic communities of Greece, the populous and military cities of Rome, and in the hardy climates of Russia, that it in fine has existed and *can exist* anywhere on earth where the cupidity of man has not been checked by the direct or indirect influence of Christianity. Moral causes, we repeat, not natural ones, have, in every instance on record led to the overthrow of slavery.

In so momentous a matter, therefore, as the inalienable liberty of men, the fathers of the country were right in not trusting uncertain natural conditions; they were right in superadding to those conditions the moral protection of laws founded in the principles of Christianity; and Mr. Webster would have done right, not only so far as his actual position, if instead of fearing to "taint" the degenerated and insolent spirit of slavery, he had not only expounded the policy of our fathers, but had taken his stand on their exalted platform and in their name and the name of God and all humanity affirmed the moral dignity and moral obligation of that policy.

A second reason for the Proviso is the actual danger of the nation in question without it. We have already anticipated this point, and insist that the argument is historically just. There is doubtless a general natural tendency against slavery in particular localities and pursuits, but we reaffirm that it is a very vague and very slow tendency, and hardly entitled to be called a law. Where slavery has become radicized in the national system of a people as it is with us, where it has become an engrossing moral and political interest, these natural tendencies give way before its progressive force as colts before a railroad train. There is scarcely any more natural reason for slavery in Kentucky than in Ohio, yet it has

entered the former; within a year energetic plans for its removal, sanctioned by the greatest statesman of the country, have been signally defeated, and old laws restricting the importation of slaves repealed! All the natural conditions of Virginia are favorable to free labor, yet slavery entrenched itself there more powerfully than anywhere else in the nation. The special conditions of slave labor exist in Texas only along a margin of the Gulf, not averaging more than fifty miles in breadth, yet slavery has fixed itself not only in the laws but in the very Constitution of that State. Southern congressmen affirm that it would have gone to California, had there been no prospect of its defeat there by Northern men. Slavery has already gone into the limits of New Mexico from Texas. The people of the latter absurdly claim the valley of the Rio Grande, and have their slaves to some extent on the usurped ground. The inhabitants of New Mexico are now contending in border feuds against the evil which Mr. Webster thinks cannot possibly enter their territory. The natural conditions of labor in Mexico are almost universally against slavery, but it existed there till *moral, not natural* causes, abolished it, and Peonism still lingers through most of that country—it existed even in New Mexico—slavery to all intents and purposes, though Mr. Webster is firm that slavery *cannot* enter there. According as we do a reason of degree of force to the natural prohibition, contended for by our congressional compromisers, we cannot but feel that it becomes irksome if not provoking to hear this wretched fallacy so incessantly expounded, emphasized and reiterated; a fallacy whose refutation is recorded by all history and imprinted on whole States of this confederacy. There is danger that slavery will overstep the boundary of Texas and plant itself in New Mexico, and that danger is even imminent. There were no legal obstacles to it; the Kentuckian or Virginian farmer would find it very convenient to move with his slaves from his depreciated acres to the new lands of that noble State. Who doubts that the Northern as well as Southern banks of the Ohio River would be bordered with slave estates, were there no legal obstacles in the way? and we contend that if it were not for the greater ingress of white freemen who have no slaves to carry with them, the whole State would in that case have sooner or later become red to slavery. The attractions of Ohio for white men were not more numerous or powerful than those of Kentucky or Virginia, but the latter by better access were first seized by slavery, and the former was protected from the same fate only by the "Proviso"—the ordinance of '87. Now New Mexico is in the exact position to be thus invaded and usurped by slavery, if not protected; she is a continuance to a growing slave State; she is on the only course of the progressive movement of slavery; she is, in fact, the only "reserve" ground for that movement, and at the same time she is not readily accessible to the movements of free emigration. Defeat the Proviso under these circumstances, and if she does not become a slave State, she will be an anomaly in the history of mankind. We cannot then ascribe the pertinacity of some of our statesmen for this measure to fanaticism. We see in their course a genuine prudence, and the only certain safety. As they respect the memory of their fathers and wish well to the cause of liberty, let them not falter.

We contend for the Proviso for another reason. The interests of freedom and humanity call for such a reassertion of the original policy of the country. Cupidity as we have shown has overridden that policy; slavery instead of being gradually abnegated, as the founders of the republic designed, has become the most important element of our national policy. It puts its gripe upon everything, it dominates over everything. The original policy of the country interfered with it for the avowed purpose of ultimately destroying it. It now openly threatens to destroy the country if the latter dares to interfere with it. Shall this anti-national spirit, this nefarious sectionalism, be tolerated, or shall we patriotically and bravely reassert the primitive doctrine of the country? The whole question of Proviso or no Proviso resolves itself into this. Party and sectional interests must always exist; they are perhaps salutary as natural checks; but human slavery can never be admitted by a Christian people as a government of the balance of sectional influences in their conduct, without the forfeiture of the respect of mankind and of the blessing of Almighty God; yet, we profess the freest and most Christian people on the earth, are the only community on its surface, not excepting any barbarous one, where such a detestable policy is acknowledged. Slavery has thus for years been exalted among us into a great element of national policy, an indispensable element in the balance of the confederacy. Let it be put again into its original political and moral basis. The Proviso proposes simply to put it there—the true interests of the country demand that it be placed there, and that the country demand it. It is a demand of liberty demands it—Almighty God demands it. If it is tantamounting the spirit of slavery to thus indicate its appropriateness, its original position, that cannot be set off for a moment against the high duty we owe ourselves, our children and our race in the premises.

Mr. Webster, it seems to us, would deny theoretically, but for the sake of peace concede practically, this enormous usurpation of slavery. Some of his friends commend highly the "nationality" of his speech; we can only say that we are astonished and saddened at its want of nationality in this respect. What are the chief principles of our nationality if they are not the spirit of liberty, the policy of our great founders, and the old moral sentiment of the country? All these are against slavery, all of them demanded of Mr. Webster, not craven concession, but manly rebuke.

We think too that the present exigency particularly demands that concessions be not made. The audacity of slavery can at this time only be flattered by concession. It has defied not only the dignity of the National Legislature and the self-respect of the nation by its obstreperous bravado, but has spoken out treason boldly before the whole world, and has even intimated its insurrectionary plots, and the day on which, in given circumstances, it would spring them on the Government. Now we contend that not only self-respect but the true interests of the country demand in such cases a policy very different from that which our congressional compromisers are pursuing. It is a sad indication for a nation to cover before such sectional audacity and meet it with overbearing solicitations. A well constituted Government like ours, with its Executive, its Judiciary, its Army and Navy, all at hand for such exigencies, owes it to its own dignity and its own safety to meet such menaces with an entirely different tone; and our legislators, especially the great men of the nation who are in a special sense its representatives, should feel it due to the future safety of the republic, that they drag it not down under such circumstances from its proper dignity, that they compel it not to bow down from the lofty attitude which can alone command the respect of its subjects and the fears of traitors. Once let it be felt that the Government is to rely upon a timid policy of concession rather than its own vigor for protection against internal disturbance, and we shall have sectionalism enough to destroy us.

In regard to Mr. Webster's views respecting more stringent laws for the restoration of fugitive slaves, we need say but little. There seems to be but one sentiment throughout the Northern States on that subject. The Constitution provides that such fugitives shall be given up, but it does not specify the means of their restoration. The Southern can pursue them and the federal Government can appoint official kidnappers for the despicable business, but the moral authorities and the Northern private citizen are not bound to join them in it. This is the decision of our best judicial authorities; any other decision would be absolutely a practical nullity, and if Mr. Webster's influence in Congress should lead to new federal laws, as he intimates, imposing upon the North this nefarious iniquity, the curses of all his Northern fellow-citizens will follow him through life, and the curses of their children fall upon his grave. We consider his position on this subject the most extraordinary in the whole history of Northern statesmanship. The Atterton "Gag resolutions" are nothing in comparison with it. Every truly American feeling and every moral sentiment of the North must revolt at it.

The Constitutional provision is plain; it does not require the skill of a lawyer to enable the common citizen to understand it. If Mr. Webster insists on putting upon it constructive implications, the North have the right also to insist on one canon which should always guide a great statesman like Mr. Webster in the interpretation of a doubtful law, viz: that its doubtfulness should be in favor of the genius of the general institu-

tions under which it exists, and the moral sense of mankind. One thing is quite clear and quite consoling also, viz: that one more stringent law on this subject, would be a practical nullity. Congress might as well enact that the sunshine shall not rest on our New England hills, as to legislate against the moral sense of our people on this question. The federal functionary who should come hither to execute such laws, could not hold up his head among us; violence would not be necessary to "put him down"; the moral atmosphere around him would consume him.

Mr. Webster repeats the old hackneyed objections to abolitionism. Had he uttered them 15 or 20 years ago, they would have been more effective, but they have long been laid aside as obsolete and refuted in the North—the stale allusion to Virginia especially. Abolitionism has produced some incidental evils, just as great movements arising out of religious or political wrongs always do, but what statesman of this age will say that the struggles of good men for the rescue of liberty and truth should therefore be discouraged?

We contend that the abolition agitation, meaning thereby the general movement, not particularly the political one, was a salutary excitement of the public mind, called for by the circumstances of the country, and necessarily arising out of the intelligence and moral sentiment of the people under such circumstances. Slavery, as Mr. Webster shows, had been changing the policy of the country and usurping everything. Its abominations—its local laws, its traffic under the very shadow of the capital, its moral corruptions—were infinite; it grasped at almost boundless areas for its extension, and worse than all there was a general decay of the old moral and political sentiment against it. Under these circumstances abolitionism arose among us, and we verily believe that if our political salvation is yet practicable, it will be owing to this great moral movement of the public mind. The discussion of the Virginia referred to by Mr. Webster, shows that its movement against slavery was a merely economic project, founded in a calculation of dollars and cents; it had no moral basis, it would have been limited merely to certain business interests. When would the movement on any such basis have reached the mass of the slave States? What effect could it have had on the great question of the progress of slavery into those regions where such merely economic views do not apply? None at all. It was evident that if this stupendous evil, which had so insidiously grown upon the nation, was to be remedied at all, the movement against it must be projected from another basis than the mere economic one alluded to. Abolitionism placed us on a new moral basis by referring it to the moral sense and liberal principles of the country, and making it applicable to slavery not only on a degraded border but everywhere—slavery *in situ* and slavery in prospect. And it has done this most effectively—it has succeeded in arousing the land from its moral slumber, and if we can judge from the prospects of Congress, in sealing in this year 1850 the final limitations of slavery. Evils have attended this movement unquestionably—fanaticism and acrimony have too often marred it, but not more so than is common, perhaps inevitable in all great popular reformations. What man in his senses will say the movement was not necessary, or that it is not essentially founded in the genius of our institutions and our religious faith? If it has incidentally put law emancipation in a given locality, it has set in motion causes for it everywhere. The cutting up of our ordinary road for the purpose of converting it into a railroad, may cause you much temporary inconvenience, but it will afford you infinite advantage ultimately.

Thus much for the particular points of the speech; of its general character we cannot speak more favorably. It presents no plan of compromise—it in fact presents no new proposition whatever, for every one of its topics has grown common-place in the discussions of Congress. The characteristic that marks it throughout is the fact, that while it *theoretically* shows the South to be wrong, it professes to concede to it *every* point in the discussion which is *practicable* to the legislation of Congress—every point. While it is remarkable on several points for clearness and precision, on others, and those most dear to the North, it is marked by a vagueness not novel to its author. The telegraphic report represented him as saying that he would not present resolutions from State Legislatures for the abolition of slavery in the District of Columbia. The revised report contains the following vague remark on that point:

Complaint has been made against certain resolutions that emanate from Legislatures at the North, and are sent here to us, not only on the subject of slavery in this District, but on the subject of slavery in the States. We consider the means of abolishing slavery in the States, should be left to the States, and we are unwilling to receive from Massachusetts instructions to present resolutions expressing any opinion whatever upon slavery as it exists at the present moment in the States.

This looks very extraordinary to us. We never knew that any intelligent abolitionist, and especially any legislator, assumed that Congress had power over slavery in the States; such an assumption is absurd; but they do assume that it has control over slavery in the national capital, and very justly petition it on that subject. Does Mr. Webster object to this? It seems to us that there is a palpable logical defect in this passage; it puts the District and the States in one category, and then proceeds to sweep away the action of the legislatures in both cases by arguments which are certainly only applicable to one of them, and that the one upon which they have seldom or never troubled Congress.

There is another point to which we refer with peculiar reluctance. Nothing does Mr. Webster emphasize more than the duty of the North to assist in restoring fugitive slaves because the Constitution requires them to be delivered up. But there is an article in the Constitution which guarantees to the citizens of each State equal privileges in all other States; colored citizens of the North are denied this guarantee in the South; they are taken from our ships and imprisoned, and if they cannot pay certain fines are sold into slavery. The insults we have suffered on this point are matters of universal notoriety. When Mr. Webster enumerated the wrongs of the South so emphatically, it was certainly to be expected that in his enumeration of those of the North, this point of wrongs and of the Constitution would receive equal attention with the one relating to fugitive slaves. In the revised report of his speech we find a few lines on it, but their indelicate tone will be read with a chill by every Massachusetts man who remembers the insult we endured in the person of Mr. Hoar. Still these lines might pass if they came to us better authenticated. One of our city papers contained last week the following paragraph:

The cold and heartless portion of Webster's speech touching the restoration of fugitives has suffered at the hands of South Carolina in the imprisonment of her citizens, and the expulsion of Mr. Hoar, was not delivered and is not published in the Washington papers. But it was sent on to be published at the North. He could not have had our wrongs—he dared not speak or publish a word at Washington in vindication of the rights of Massachusetts, but sent a few cold and heartless words to be published here. Shame on the poor cowardly act! Can cowardice and meanness go further!

We could not credit this charge at first, and we hope now that there is some explanation for it, but on obtaining the Washington Globe we found nothing of the remarks referred to—we have not found them in any of the original reports of the speech at Washington, nor in any of the Southern papers. The fact will have a significance to Northern readers which needs no comment of ours.

We are satisfied we repeat with the general character, as well as the general position, of this speech. The country, and we will add also the world, had a right to expect a different bearing from Mr. Webster at this crisis. At a moment when a mournful sentiment pervades the civilized world at the struggles and defeats of liberty in Europe, and her heroic but overthrown people are flying to us for refuge; at a crisis when our own enormous system of oppression seemed to be receiving its final blows, when its abettors were behind its last barricade, and once defeated, could never rally again, the great Northern statesman has thrown himself into the breach for their rescue. Then, if at any time, should he have spoken out for liberty and humanity. If he has done so, however indirectly, we have failed to comprehend him. Let it not be said that he has attempted only a dispassionate rendering of the Constitution, and that the fault is not in him but in the Constitution. This is confessedly not the case in respect to the main subject of the controversy—the Proviso. He abandons that not because it is unconstitutional, but because it "taints" the spirit of slavery. Nor is it the case, as we have shown,

in respect to the restoration of fugitive slaves. But one of his concessions to the South was necessary, that relating to Texas, and even that is deemed by many doubtful. Yet he has conceded everything, and we look in vain for a single generous utterance in behalf of liberty or humanity. The opportunity was a remarkable one—it was sublime in the height of its interest and importance, but he has sacrificed it, and with it sacrificed the most solicitous hopes that his Northern countrymen ever staked upon him. If there is a New Englander who does not read this speech with a profound sentiment of sadness, we have misjudged the spirit of New England.

We do not believe this speech will have any positive effect on the great controversy. Northern men cannot stand on its positions. It produced a sensation at first, but already there is a reaction—the sober second thought of the North will repudiate it; the indications are already clear that the moral sentiment of the North will keep in check its delegates in Congress, and we may yet hope that the policy of our fathers and the demands of humanity will predominate in this national struggle.

**REV. MR. JACOBY.**

We learn from the New York Commercial, that recent intelligence from our missions in China and Germany afford very pleasing prospects, and that both missions will be immediately reinforced. To the latter the Commercial says, the Rev. Mr. Doering, one of the missionaries of the German mission in New York city, will leave shortly for Bremen, to join the Rev. Mr. Jacoby, who has been successfully engaged in that city for some months, and whose congregation, which at first numbered three or four, had increased to upward of five hundred at the last accounts from him.

**THE WESTONIANS.**

We have several times alluded to the revival of religion now prevailing among the Westons. It seems to have assumed a very energetic character, and the instruments of it are exemplifying the spirit of the apostolic ministry. One of the missionaries thus describes them:

"They preach the Gospel in the church, in the house by the way, and whenever they find persons to listen. We hear that they are kindly welcomed by the people. They go from place to place on foot, in a most humble garb, and their bearing toward their people is so kind and affectionate, that none but the vilest persons have a heart to treat them rudely. They are men full of faith and the Holy Ghost, and we sincerely hope that the seed which they sow as they traverse the plain in the length and breadth, will spring up and bring forth fruit to eternal life."

**WESLEYANS AND SABBATH OBSERVANCE.**

Preparations are being made, on a large scale, for a general petitioning, by the Wesleyan body, on behalf of the sanctification of the Lord's-day, in connection with the English postal arrangement. Important communications have been sent to the ministers, recommending immediate measures for the promoting of public meetings and congregational efforts, in order to present a universal prayer to the Legislature of the country, to do away forever the now totally needless desecration of the Sabbath, by the delivery of letters and newspapers on that sacred day all over the land. This is as it should be. Our Wesleyan friends will not be behind their fellow-Christians in zeal for the honor of the Lord's day. All the London ministers have signed the City petition, promoted by the clergy, merchants, and bankers of London; and in addition to the exertions of the Lord's day Society, two or three other committees are stirring in London, engaged in the same blessed work: one headed by Lord Ashley. In Scotland, the Sabbath Alliance is making vigorous efforts to the same end; and we cannot but hope that this general expression of the mind of England will elicit from her Legislature a favorable response.

**VARIOUS MISSIONARY BOARDS.**

The Alabama Conference met in Columbus, Miss., in January. During its session, the Secretary read an interesting statement of the comparative operations of the different Missionary Boards in the United States, from which it appears that the American Board employ 407 missionaries—more than one-half of whom are females—in the foreign field, and their revenue last year was \$291,705, received principally from the Congregationalists, New School Presbyterians, and Dutch Reformed, which churches contribute about \$100,000 besides for home missions. The Baptist Missionary Union employ 109 missionaries in the foreign field—more than half females—at a cost of \$135,000, besides \$90,000 for Home missions. The Presbyterian Board employ 63 missionaries—12 of them females—in the foreign field; their revenue was \$110,207, besides \$67,000 for Home missions. The Methodist Episcopal Church, North, has 55 missionaries in the foreign field, and 102 German and Swedish missionaries laboring among the foreign population in the United States, together with other Home missionaries; their revenue was \$84,045. The Methodist Episcopal Church, South, has two mission families in the foreign field; it employs missionaries among the German, the Indians, and the blacks in the United States, besides other Home missionaries; its revenue last year was \$73,000. It is not necessary to particularize the movements of the smaller sects. Upon examination it will be found that the churches which support the American Board contributed one dollar per member, the Presbyterian ninety-three cents, the Baptist Union twenty-one cents, the Methodist Episcopal Church, North, not quite thirteen cents, the Methodist Episcopal Church, South, about sixteen cents per member. The statement painfully confirms our late remarks on the inadequate estimate of the missionary work entertained by our people! We are the lowest in the scale of the denominations mentioned. We may indeed plead the comparative poverty of our people, but we should also remember our comparative idleness to zeal and self-sacrifice. The defect is not in our want of resources, but want of efficient machinery to bring out our resources.

**WEBSTER AND THE METHODIST CHURCH.**

Dr. Peck, of the Christian Advocate and Journal, was present in the Senate Chamber, at the delivery of Mr. Webster's late speech. He says—

Mr. Webster referred to the division in the M. E. Church, as Mr. Calhoun once did before him, and after paying the denomination a high compliment, declared that he had read the whole controversy through, and all the documents, and *had never been able to see the least necessity for a separation*. This is a great concession to the M. E. Church, which our Southern friends will not like to see. They plead that Northern aggressions made the separation necessary. Mr. Webster says, *it was not at all necessary*. He says the truth, and we hope he will not abandon it in any coming emergency.

The following is Mr. Webster's allusion, as given in the reported speech—

Why, sir, the honorable Senator from South Carolina, the other day, alluded to the great separation of that great religious community, the Methodist Episcopal Church. That separation was brought about by differences of opinion upon this peculiar subject of slavery. I felt great concern as that dispute went on about the result, and I was in hopes that the difference of opinion might be adjusted, because I looked upon that religious denomination as one of the great props of religion and morals throughout the whole country, from Maine to Georgia. The result was against my wishes and against my hopes. I have read all their proceedings, and all their arguments, but I have never yet been able to come to the conclusion that there was any real ground for that separation; in other words, that no good could be produced by the separation. I must say I think there was some want of candor and charity.

**GOV. SEWARD'S SPEECH.**

Gov. Seward delivered an important speech in the Senate, on the Monday after Mr. Webster's effort. He did not, as reported by the Telegraph, second Mr. Webster's declaration, however, that he saw no cause for the division of the Methodist Episcopal Church, clearly proved that he either did not understand the merits of the controversy, or, in that event, or that he did not concur in the views of the majority of the church concerning the nature of Slavery.

in force for the recovery of fugitive slaves; and no Government had ever yet succeeded in changing the moral convictions of its subjects by force. The extradition of fugitives from justice was not admitted by the Law of Nature and of Nations, but rested in voluntary compact. There were but two compacts found in Diplomatic History, admitting extradition of slaves—one the dark ages and the other in the Constitution of the United States. The Law of Nations disavows such compacts, and the Law of Nature written in the hearts and consciences of freemen repudiates them.

**EASTERN CONFERENCES.**

The Eastern Conferences will meet this year as follows: Bishop Holding presides at the two New York Conferences, and Bishop Morris at the others.

Providence, at Providence,	April 3.
New England, at Boston,	April 24.
New York, at New York,	May 8.
New Hampshire, at Newmarket,	May 8.
New York East, at New Haven,	May 22.
Troy, at Saratoga Springs,	May 29.
Vermont, at Bradford,	June 12.
East Maine, at Frankfort,	June 26.
Maine, at Kennebecport,	July 10.

**AMENIA SEMINARY.**

We have received a very neat Catalogue of this institution. It is chiefly consists of the following officers:—

Rev. Gilbert Haven, A. M., Principal, and Teacher of Moral Science and Belles Lettres.

Thomas P. Underwood, A. M., Teacher of Mathematics.

Alexander Winchell, A. B., Teacher of Natural Science.

Rev. George G. Jones, A. B., Teacher of Ancient Languages and Literature.

Horatio N. Powers, Acting Teacher of Mathematics.

Miss Susan M. Field, Preceptress, and Teacher of French.

Mrs. Julia F. Winchell, Teacher of Instrumental Music.

Miss Elipha B. Allerton, Teacher of Drawing and Painting.

The following is its "Summary" of students:—

Gentlemen,	170
Ladies,	91
Whole number,	261
Aggregate by Terms:—	
Spring Term,	115
Fall "	126
Winter "	120
Total,	406

**METHODIST CHURCH, SOUTH.**

The late Mississippi Conference has memorialized the General Conference of the M. E. Church, South, on several important measures: one is for the location of a religious newspaper in New Orleans, another for the publication of a monthly periodical at some of its presses to promote Biblical knowledge, another to make some more definite and authoritative rule on the subject of seating churches. It also ordered an earnest appeal to be made to Methodist literary institutions, inviting them to hold a convention at the time and place of the General Conference, to confer with a committee of that body on the interests of education in general, and to recommend some more uniform course of study and text-books to its literary institutions, and to arrange to have such books published at its own Book Concern.

**THE LEARNED PROFESSIONS.**

There are 1200 lawyers in New York city, of whom 500 only are estimated to have a paying practice. The estimate of the average income of the three professions, in the tax-lists of the State of New York, is set down as follows: Lawyers, \$600 a year; physicians and surgeons, \$500; clergymen, \$348.09. The average income of the clergyman is said to be ascertained, the others, of course, are estimated.

**AN EARLY TEMPERANCE SOCIETY.**

We learn from the Poughkeepsie Journal, that Bishop Holding delivered an address before the Washingtonians lately, in the course of which he said that he assisted in organizing a temperance society some forty years since in the city of Boston. "He has labored for the promotion of the great principle ever since, and although his voice is feeble by the long years of labor in his profession, he proclaims truth just as emphatically as if he were twenty years younger."

**LITERARY NOTICES.**

THE ANNUAL OF SCIENTIFIC DISCOVERY is the title of a new work just issued by Gould, Kendall & Lincoln, Boston, and invaluable to the man of science. It is a year book of facts in science and art, exhibiting the most important discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities, &c. Together with a list of recent Scientific Publications; A classified List of Patents; Obituaries of Eminent Scientific Men; An Index of Important Papers in Scientific Journals, Reports, &c. Edited by David A. Wells, and George Bliss, Jr. This volume will show the reader the importance of the volume. It is designed for all those who desire to keep pace with the advancement of Science and Art. The great and daily increasing number of discoveries in the different departments of science is such, and the announcement of them is scattered through such a multitude of secular and scientific publications, that it is very difficult for any one to obtain a satisfactory survey of them, even had he access to all these publications. It is evident, then, that an annual publication, giving a complete and condensed view of the Progress of Discovery in every branch of Science and Art, being, in fact, the Spirit of the Scientific Journals of the year, systematically arranged, so as to present at one view all the new discoveries, useful inventions, and improved processes of the past year, must be a most acceptable volume to every one, and greatly facilitate the diffusion of useful knowledge. As this work will be issued annually, the reading public may easily and promptly possess themselves of the most important facts discovered or announced in these departments, from year to year.

ORDWAY, 339 Washington St., has for sale a very fine piece of music entitled the "Family Bible," song or quartet, the words by G. M. Morris, Esq., the music by T. Packard, and arranged for the Acoustic Piano, by J. E. Gould. The words have genuine pathos, and the music fully belittles them. Such pieces as these are what our Christian families need to displace much pernicious trash now current in them.

CARTER & BROTHERS, New York, have issued two historical volumes from the pen of Edward Farr; the first relates to *Asquith*; the second to *Pavia*. The plan of these works is excellent, as it comprises full accounts of the social, religious and intellectual characteristics of the nations described. Their style is somewhat defective. They are valuable for their Biblical illustrations.—Gould, Kendall & Lincoln, Boston.

ADAMS on Christian Union.—This is an essay on Christian Union, by Rev. Charles Adams, of the M. E. Church, with an Introduction, by Rev. Dr. De Witt, of New York. We have examined it with rare pleasure. Its spirit is the very essence of *evangelical liberalism* of apostolic charity. Our readers know our own views on the general subject; we are happy to find a thoroughly congenial mind in our beloved and able brother, the author. The arrangement of the work is strikingly lucid. The proposition that some form of *viable union* among Christians is an obligation is decidedly proved, and the conditions, means and advantages of such union fully pointed out. Special addresses follow to the American, English, and Scotch, Congregationalists, Methodists, &c., in a spirit of felicitous and kindliness and impressiveness. The style of the work marked by Mr. Adams' peculiar facility, clearness and geniality. We know of no man who is better fitted in all the peculiarities of his heart and head to write on this subject than Mr. Adams. We feel some what eager in the recommendation of his little volume, not only because it is on one of our favorite topics, but because we are certain that every one who procures it on its instance will thank us for urging it on his attention.

—Pease, 5 School.

COMMON SCHOOL WRITING BOOK, by O. G. Ballam.

—New York, Collins & Brother. This is the most philo-

sophic and scientific Writing Book we have yet seen. By its system, the perfect type in penmanship has the forms of letters clearly fixed on the mind, and is taught the important movements of the fingers, hand and arm. The work is eminently calculated to impart to learners a bold, rapid and business-like style of writing. With common care on the part of teachers of this system, we hardly see how pupils can fail to become plain, easy and graceful writers.—Regnolds & Co., 24 Cornhill.

**PEACE MEETING AT CONCORD, N. H.**

We understand that this Convention was fully attended from different parts of the State, and was quite interesting. The State House was opened for the accommodation of the meeting. The Rev. A. A. Livermore, author of the prize essay on the Mexican war, and the Hon. Amos Tuck, member of Congress, were appointed delegates to the World's Convention. Messrs. Eliza Burritt, J. D. Bridge, A. A. Livermore, E. W. Jackson and others, addressed the Convention. We expect a fuller account of it from the Secretary.

BIBLICAL INQUIRY.—A private letter says: "You will be glad to learn that the students of our school are the most promising. Already we have over thirty students here, and 'still they come!'"

DR. DUBBIN is to attend the Meeting of the Boston Young Men's Methodist Missionary Society, which will be held on the 30th of May, during the Boston Anniversary week. Dr. Dubbin is one of the most distinguished preachers of the country. The people of New England will welcome him heartily to their metropolis.

THE SOUTHERN SUIT.—The New York correspondent of the Pittsburgh Advocate,







# SEEK HIM EARLY, YE SHALL FIND.

"I am the bright and morning star."—REVELATIONS.

BY MARY E. CLEMMER.

Listen to me, dear friends,  
Of sunny hope and trust,  
For I fear that sin's alluring  
Yet may stain your loveliness.  
Hope's bright star is over you beaming,  
But it sheds a meteor ray,  
And the light that guides your pathway  
Gleams but to die away.

I have watched a rose-bud dying,  
And a blossom in its prime,  
When I knew that fall's flowers,  
Faded in the summer time.

Seek him early, ye shall find.

Brothers! ye whose thoughts, aspiring,  
Reach the temple reared by Fame,  
Ye may never gain the summit,  
There to write a glorious name.

Proud ye are in heart, and fearless,  
Brave and strong, and yet may fall,  
While around the hopes ye cherish,  
Grief may gather like a pall.

Pleasant are the paths before ye,  
Bright with sunshine and with song—  
Light, and music too, must perish,  
And they cannot linger long.

When the eye is dim and tearful,  
And the heart a wasted thing,  
Ye will sigh for healing fountains,  
And a new and living spring.

Seek him early, ye shall find.

"Ye are dreamers amid shadows,"  
For the solemn bell of Time,  
Tells ye to be up and doing,  
Moving for the better time.

Hearken! as its measured numbers  
Toll the death-knell of the year,  
Will ye fold your hands in slumber,  
When the night is drawing near?

Ere life's sun draws near its setting,  
Seek and find the "better part";  
Then the dove of peace will hover  
In the temple of the heart.

Sisters, brothers, seek him early,  
Ye shall find.

Westfield, March, 1850.

## THE "QUALITY."

There is an evil I have seen,  
A class, it is not large I ween,  
Not rich or poor, but just between—  
"It is christened 'Quality.'"

A little circle circumscribed  
By those, whose witless, shallow pride  
Has sense and reason both defied,  
And made them "Quality."

With them the loafer finds his place;  
A grin adorns his whiskered face,  
With monkey skill and halcyon grace,  
He spies the "Quality."

The useful class of working men,  
The good industrious citizen,  
May prize and value him—but then  
They are not "Quality."

The man of cultivated mind,  
Is ever affable and kind,  
And such an one I therefore find  
Is never "Quality."

Oh, when the twilight breezes sigh,  
And stars are dimly seen on high,  
Like spectres I see gliding by  
The "Quality."

To see the wondrous pains they take  
To walk by rule, would often wake  
My sympathies, did it not make  
Them "Quality."

They're rules by which they eat and drink,  
They've pattern copies for a wink,  
And always when they try to think,  
"It is done like 'Quality.'"

O, how I've often laughed to see  
The lofty self-complacency  
Of those, whose aim was just to be  
Accounted "Quality."

In vain I struggle to restrain  
My mirth, it racks my sides with pain,  
And yet it comes, again, again,  
And all for "Quality."

So weared here my pencil stays,  
Through many a devious path it strays,  
But never does it seek the prize  
Of would-be "Quality."

HARMONY.

Hebron, Ct.

## BIOGRAPHICAL.

Mrs. ANNA WARREN died in Hollis, Me., Nov. 27, aged 91 years, consort of Mr. Joshua Warren, who died Feb. 27 of the same year, a revolutionary soldier. They were among the early fruits of Methodism in this part of the country, having journeyed some forty or fifty years on the Christian pilgrimage. Peace be to their sleeping dust.

E. F. BLAKE.

North Biddeford, Me., March 4.

BRO. ABRAHAM NASH died in Columbia, Me., Dec. 11, aged 84 years. He experienced religion when 17 years old; joined the M. E. Church in 1798, when Peter Jayne labored on Pleasant River circuit. Mr. Nash continued his relation to the church until called to his reward. The itinerant was ever welcome to his house and table. Jesse Lee, Duncan McCall, and the preachers who have labored in this section have experienced his hospitality. He has left an affectionate companion and seven children.

E. H. SMALL.

Columbia, Me., March 1.

ACHSAH SPRAGUE, one of the oldest and most devoted members of the M. E. Church in this place, "fell asleep in Jesus" on the morning of Feb. 20, at East Hartford, Conn., aged 49 years. Death, though sudden, found her watching. "Sweet is the memory of the dead."

JOHN F. SHEPHERD.

South Coventry, March 4.

MR. JOSHUA PAINE died in Provincetown, Feb. 19, aged 62 years. He was a consistent Christian, and a worthy member of the M. E. Church for more than thirty years. During his last illness he enjoyed great peace of mind, suffered but little from bodily pain, and his was a remarkably easy death.

A. B. WHEELER.

Provincetown, Ms., March 5.

Mrs. MARY SHAFER, wife of Joseph S. CLARK, died in Fairfield, Me., of lung fever, aged 35 years. At the age of 15 she experienced religion and joined the M. E. Church at Kittery, Me. She lived a practical Christian, and enjoyed in her distressing illness the consolations of the Gospel. "I love my Saviour, and I know he loves me," were among her last expressions.

## JOHN WESLEY BASFORD, only son of widow

Betsy Basford, of Chester, N. H., died of consumption, Feb. 15. He was taken with bleeding at the lungs last September, and gradually failed till the weary wheels of life stood still. He sought and found the Saviour to be precious to his soul. He left a good evidence of his acceptance with God, and we trust he has gone to join a father and sister in that better world above. "Blessed are the dead that die in the Lord."

JAMES ADAMS.

Raymond, N. H., Feb. 28.

Sister NANCY, wife of Bro. A. L. FROST, died at Biddeford, Me., Jan. 11, of hemorrhage of the lungs, in the full assurance of a blissful immortality. She was one of the "sweet singers of Israel"—a member of our choir. But the Lord has called her at the early age of 27 years, to sing, we trust, with that portion of his family that have been "called up higher."

H. M. BLAKE.

Biddeford, Me., March 1.

MR. ABEL HYDE died in Columbia, N. H., Jan. 4, aged 83 years. Bro. Hyde was among the first fruits of Methodism in this region, having been a member of the M. E. Church for about forty years. Having fought the good fight, and finished his course, and kept the faith, we trust he has received a crown of life.

J. W. SPENCER.

## CHILDREN.

### THE PEACHES.

A TRANSLATION OF A GERMAN FABLE FOR CHILDREN.

A husbandman brought home from the city five peaches, the finest that were ever seen. His children saw the fruit for the first time. On that account they were amazed, and rejoiced when they saw the beautiful peaches with rosy cheeks and soft down. The father divided them among his four children, and also gave one to their mother.

In the evening, when the children were retiring to their chamber, the father said, "Well, how did those fine peaches taste?"

"Delicious, lovely, father," said the eldest. "It is a fine fruit somewhat acid, and yet of so mild a flavor, I have carefully preserved my stone, and intend to grow a tree from it."

"Well done," said the father; "that I call prudently providing for the future, as becomes a husbandman."

"I ate mine immediately," said the youngest, "and threw away the stone; mother gave me also half of hers. O! it tasted so sweet and melted in my mouth."

"Well," said the father, "you have not acted very prudently, but quite naturally, and in a childish manner. There is still room in life for you to become prudent."

Then began the second son: "I picked up and opened the stone which my brother threw away. There was in it a kernel which tasted like a nut; but I sold my peach and obtained as much money for it as will purchase twelve when I go to the city."

The father nodded his head, and said, "that was very shrewd, but it is not becoming a child, at least it is not natural. Heaven preserve you from becoming a merchant. And you, Edmund?"

Frankly and sincerely answered Edmund, "I gave my peach to the son of our neighbor, the sick George, who has the fever. He was not willing to take it, but I placed it upon his bed and came away."

"Now," said the father, "who has made the best use of his peach?"

The three cried, that brother Edmund had; but Edmund was silent, and their mother kissed the tears from his eyes.

THE END.

For the Herald and Journal.

## ENIGMA.

I am composed of 15 letters.  
My 2, 4, 2, 15, was a good man.  
My 19, 2, 3, 3, 2, 15, is a girl's name.  
My 11, 3, 4, 18, 19, was a good man.

My 8, 16, 8, 2, 3, 3, 2, 1, is a girl's name.  
My 2, 2, 10, 4, 3, is a good man.  
My 8, 2, 17, 2, 1, is a girl's name.  
My 8, 12, 9, 19, is a boy's name.

My 3, 4, 13, 13, 4, 3, is a boy's name.  
My 14, 1, 2, 7, 13, is a useful guide to seamen.  
My 13, 4, 5, 6, is a family article.  
My 15, 2, 13, is a covering for the head.

My 1, 4, 7, 8, 11, is a useful animal.  
My 19, 11, 3, is a nickname.  
My 18, 15, 10, 14, 1, is a street in Boston.  
My whole is a splendid edifice in the city of Boston.

G. S. H. H.

## ANSWER.

To Enigma in the Herald of Feb. 27.  
"Blessed is he that considereth the poor."  
Melrose. E. A. LYNDE.

## CHARADE.

Taken from an old number of Zion's Herald.  
Take the name of the virtue, that fools always hated,  
The name of the elements, of which we're created,  
Take the light called the greater, a light we so much need,  
And the cord, that constrained our Saviour to bleed,  
Take the name of the garden, from which man was driven,  
And the period, when all ought to set out for Heaven;  
The initials of these, when collected are such,  
Spell the name of the first of the Methodist Church.

Melrose. E. A. LYNDE.

## ENIGMA.

I am composed of 29 letters.  
My 23, 3, 8, 11, 21, 27, is what my 23, 24, 17, 6, 25, 9,  
led the Israelites through.  
My 18, 2, 24, 4, 5, 14, 16, 18, is what my 14, 12, 22, 2,  
7, 10, was cast into.

My 23, 19, 15, 8, 20, is where my 23, 7, 25, 17, would  
not walk because my 23, 16, 15, 5, sought to kill  
him.  
My 7, 1, 26, 28, is one of the books of the Old Testa-  
ment.  
My 13, 2, 29, 7, is a river in Egypt.

My whole is what every Methodist should have in his  
family.  
Great Falls, N. H., Jan. 31. O. C.

## STAMMERING.

At a recent meeting of the "Society of Natural History," Dr. Warren alluded to a simple, easy and effectual cure for stammering, which is known to be generally a mental, and not a physical defect. It is, simply, at every syllable pronounced, to tap at the same time with the finger; by so doing, the most inveterate stammerer will be surprised to find that he can pronounce quite fluently, and by long and constant practice he will pronounce perfectly well. This may be explained in two ways—either by a sympathetic and consentaneous action of the nerves of voluntary motion in the finger and in those of the tongue, which is the most probable; we know, as Dr. Gould remarked, that a stammerer, who cannot speak a sentence in the usual way, can articulate perfectly well when he introduces rhythmic movement and sings it; or it may be that the movement of the finger distracts the attention of the individual from his speech, and allows a free action of the nerves concerned in articulation.

Please publish the above, Mr. Editor, for the benefit of those afflicted thus. N. F., Jr.

## HUMILITY.

What is it? The poet has described it as—"that low, sweet root—From which all the heavenly graces shoot;"

but Wesley has perhaps given the best definition: "a just estimate of one's self." And is not that idea correct and beautiful? Do we not see in it a principle of self-appreciation?—the exact medium between two extremes of equal danger; an inadequate opinion on the one hand, and an extravagant valuation on the other.

Humility, then, seems a nice and exact balancing of the two great extremes of human passion—the beautiful stand-point between two follies, presumptuous pride, and dejected meanness. As a grace in the moral system, it seems to stand much as the earth does, midway between two forces, neither being able to preponderate. Now, as it would be the earth's ruin to move it ever so little from the line of this perfect adjustment, so it would be the ruin of this grace to disturb its position.

A just estimate of one's self. Ah, whose wisdom is so great, whose knowledge of himself so full, whose prudence so exact as to be adequate to gain and preserve this precious spiritual treasure?

It is like the needle of the compass, perfectly balanced on its delicate point, charged with the magnetism of faith, pointing, amid sunshine and storm, calm and tempest, to the polar star of religion—the Star of Bethlehem. What passion-tossing soul is there, that can, amid the conflicts of the carnal elements within him, gain this perfect balance-point of peace.

Let us but attempt it unaided, and how soon shall we be forced to discover the intoxication of the natural man, by his fitful feelings, and eccentric and reckless movements. How have all who have been so happy as to get it been obliged, confidently, to lay their dizzy heads on the bosom of God, and to place their feeble and tremulous hands in his, and ask for wisdom to direct.

We naturally rush to extremes. Man loves not a regular orbit. Like comets he rushes to the sun and is scorched, and then to get cool again and check the pain, to the dark regions of ice and is frozen. Thus from point to point of equal folly and equal danger he alternates. Never just right. His conceptions of himself are either too high or too low.

We are like machines of complex arrangements and quick motions, without a balance wheel. The motion is irregular, fitful and eccentric. Give us but humility, and the balance wheel is restored—the motion even and uniform.

We are rash and heedless, and this gives us injury; and then our self-conceit furnishes a remedy worse than the disease. The golden medium of security from the one, and of certainty in the other, is lost; humility is wanting.

We are proud and fond of soaring. The voice of this celestial grace is not heeded: "Be wise; Soar not too high to fall, but stoop to rise."

But away we stretch our flight on waxen wings to reach the sun; what wonder if we meet an Icarian fall. Yes, this pride would "Soar untrodden heights, and seem at home Where angels bask in light."

And then again, if our wings are clipped, and disappointment brings "The blighted prospects of an anxious life," we sink into dejection, and see but "The richest fruits."

But humility would save it all; and thus avert the pain of wounded pride on the one hand, prevent the crushing burden of sorrowful dejection on the other.

Finally, humility can alone secure within us the presence of the blessing of God. He delighteth to dwell in the hearts of the humble and contrite. O, precious treasure! more valuable art thou than thousands of gold and silver! More to be desired than crowns and sceptres! Celestial grace, which descendeth from the mountain of God, and resteth in willing hearts in the vale of flesh! Thou art one of the choice things of heaven, and happy is the man who is blest with the spirit that thou inspirest.

A. F. B.

West Newbury, March, 1850.

## CIRCUMSTANTIAL EVIDENCE.

A MARVELLOUS CASE.

BRO. STEVENS.—The following account of the famous trial and condemnation of the Boorns, in Vermont, is based on the authority of the late Rev. Lemuel Haynes, A. M., who was familiar with the whole affair, and visited and conversed with the prisoners. They resided in Manchester, Vt. Calvin had married a sister of the Boorns. C. had been in a state of mental derangement for some years, and was incapable of attending to the concerns of his family, which was scattered among the connections. C. suddenly disappeared, the 7th day of May, 1813; but this excited but little inquiry, as he had often done so before. However, some observations made by Stephen and Jesse Boorn led to suspicions that they had murdered him. A Mr. Boorn, (uncle of S. and J.) dreamed that Russell Calvin came to his bed and told him he had been murdered, and directed him to the spot where he was buried. This dream was repeated the third time. The place pointed out was the one talked of before the dream. On examining the spot a large knife, a pen-knife, and a razor were found. These, except the large knife, the wife of Calvin recognized as having been her husband's. Attention was attracted to a hollow stump by a dog, from the roots of which he "drew a cluster of bones." Further examination brought from the cavity of the stump, two toe-nails of the human foot. These were believed by many to be fragments of Calvin's body. Many of the bones seemed to have passed through the fire. Soon after C's disappearance, a barn had been burned by accident. The Boorns burned a log heap about the same time, near where the body was supposed to be buried. It was proved, that on the day of C's disappearance, he had quarreled with the Boorns.

"The examination of Jesse Boorn," says our authority, "commenced April 27th, (six years after the disappearance of C.) Search was made on Tuesday, Wednesday, Thursday and Friday for the body, during which time those discoveries were made above alluded to. Jesse was on the eve of being set at liberty, but on Saturday, about 10 o'clock, he with a trembling voice, observed that the first time he had an idea his brother Stephen had murdered Calvin was when he was here last winter; he then stated that he and Russell were hoeing in the Glazier lot; that there was a quarrel between them, and Calvin attempted to run away; that he struck him with a club or stone on the back of his neck or head, and fractured his skull, and supposed he was dead. He could not tell what had become of the body.

"The authority issued a warrant to apprehend Stephen, who, about two years before, had removed to Denmark, Lewis county, New York, 198 miles. Capt. Truman Hill, grand jury-man for the town of Manchester, Esquire Raymond, and Mr. R. Anderson, set out for Denmark, and arrived there in three days. They called on Mr. Eleazer S. Sylvester, inn-keeper, who

## in the night, together with a Mr. Orange Clarke

and Mr. Hooper, belonging to the town, accompanied them to the house of the supposed criminal. He was easily taken. The surprise and distress of Mrs. Boorn are not easily described; it excited the compassion of those who had come to take away her husband, and they made her some presents. The prisoner was put in irons and brought to Manchester, the 15th day of May. He peremptorily asserted innocence, and declared he knew nothing of the murder of his brother-in-law. The prisoners for a time were kept apart, but as nothing material transpired they were confined in the same room. Stephen denied the evidence brought against him by Jesse, and treated him with severity. Many days were consumed in the examination, and the evidence was much against them. The son of Calvin, testified that he saw his uncle Stephen knock down his father, was frightened and ran home. Jesse, after an interview with his brother, denied that Stephen ever told him that he killed Calvin, and affirmed that what he had reported about him was false. The evidence appeared so strong against the prisoners that they were committed to await their trial before the Supreme Court to be held in September.

"The indictment was presented at the September court, but the trial took place in October following, (1819.) To the charge of murder, the prisoners pleaded not guilty. Much evidence was rejected as irrelevant. The case was given to the jury, after a short, judicious and impressive charge, by his honor Judge Doolittle, followed by a lengthy and appropriate one, by the honorable Judge Chase. After an absence of about an hour, the jury returned a verdict of guilty. After a short recess, Judge Chase, with the most tender and sympathetic emotion, which he was unable to suppress, pronounced the awful sentence, 'That the criminals be remanded back to prison, and that on the 28th day of January next, between the hours of ten and two o'clock, they be hanged by the neck until each of them be dead, and may the Lord have mercy on their souls.'

"Soon after this the sentence of Jesse was commuted from death to imprisonment for life, which he received with peculiar satisfaction. Efforts to secure the same favor for Stephen were unsuccessful. On the 29th of October, Jesse was removed from the jail in Manchester, to the State Prison at Windsor."

No pen can describe the agony of Stephen's mind. As Mr. Haynes entered his cell a few days before news came that Calvin was alive, he said, "Mr. Haynes, I see no way but I must die; everything works against me; but I am an innocent man; this you will know after I am dead;" bursting into tears, he added "what will become of my poor wife and children! they are in needy circumstances, and I love them better than life itself." Being told that God would take care of his children, he replied, "I don't want this life, I wish they would let me live even in this situation some longer; perhaps something may take place to convince people I am innocent." Shortly after this, news was received from a Mr. Wm. Polhamus, Dover, N. J., where Calvin had lived ever since April, 1813.

When the letter was read to Stephen, he was scarcely able to sustain the shock. He said "he believed if Calvin had then appeared, it would have caused his immediate death. Even now a painful faintness was created." The doubt which still existed saved his life.

On the 22nd of December, Calvin arrived in Bennington, where the county court was in session. The court suspended business for some hours, to gaze upon one who had been dead, as they believed. Towards evening of the same day, he arrived in Manchester. The town was all alive. Guns were fired. The prison door was unbolted, and Calvin stood before his convicted murderer! He gazed upon the chains and asked, "What is that for?" Stephen answered, "because they say I murdered you." Calvin replied, "you never hurt me." Calvin returned to New Jersey. He was still deranged in intellect. The criminals, of course regained their liberty.

O. H. J.

Hanover, N. H., 1850.

## FOR THE HERALD AND JOURNAL.

### DONATION VISITS.

MR. EDITOR.—There have been several communications in the columns of your well edited paper and con on the subject of "giving visits;" these I have perused with interest, and must say in my judgment stronger arguments may be adduced against them, as a general usage, than can be urged in their favor.

Let it become a settled plan with the stewards that the minister is to have a Donation visit, and it is next to impossible to prevent the consequence that the fact will have its influence upon the provision for the support of the preacher, and his allowance be graduated in reference to what may be given at such meeting; there is also some danger of the congregation at large being governed by the same views when called on to contribute—repressing liberal feelings, with the consideration they will be expected to give at the friendly interviews.

In this I presume all will admit is wrong, and is in fact a diversion of the original design of these greetings between pastor and people; they were intended as a spontaneous offering from the latter to manifest their respect, affection, and good will towards their spiritual guide, and what was given was to be over and above the compensation fixed by the proper officers of the church, and whatever was received on these occasions was not to be considered as making up a portion of the salary of the minister.

There may, however, be cases in which donation visits are fully justified—these arise when the preacher by some providential occurrence has during the year been called on to sustain extraordinary expense: expenses that he had anticipated at the commencement of the Conference year, and of course not provided for: the causes for such unusual outlays need not be stated—they at once present themselves, and in such cases I see no objection to a Donation visit.

It may be interesting to your numerous readers to be informed that such visits have been quite common in our persuasion in New York, though I am inclined to think they are fallen into disuse; however, allow me to state some of the particulars of one I attended in this city a few evenings since. It was given to the pastor of one of our most intelligent congregations, and was resolved on in consequence of unusual calls upon the pecuniary means of the minister occasioned by domestic afflictions.

Suffer me to digress a moment to relate an anecdote: A gentleman in Paris distinguished for his wealth and benevolence gave a dinner party! the table was well supplied with substantial viands, but there was a fish just coming in season, the price of which was enormous; the guests were expecting this delicacy—the plates were removed and a large covered dish placed in the center of the table—all anticipated the rare production of the water, but the covering being taken off, in the place of the fish was found pieces of gold equal to the number of the guests; each was pleased to take one, and the host informed his surprised visitors he took this method to show them it was from no feeling of parsimony, the fish was not provided; and therefore he had put the money instead of the fish on the plate—this so pleased the company they proposed each to add an equal amount and bestow the whole on the poor, and thus a handsome sum was raised for the needy.

So with respect to our donation visit—it was decided to have no refreshments, but the com-

## mittee contributed the money the refreshments

would have cost (about twenty dollars) for the use of the preacher over and above their ordinary gifts. Was not this the better way, and is it not worthy of imitation?

Another feature about the visit: with a slight exception the contributions were in money; very little in kind. This plan should be followed as far as practicable, the recipient at these meetings knows his wants better than the congregation, and with cash he can supply them; the other plan of giving may encumber him with useless articles, and besides not give facility for the payment of debts which sometimes burden preachers as well as laymen.

I throw out these suggestions for the consideration of friends who may resolve to have donation visits, and hope the hints will be useful.

OTHNIEL.

New York city.

## PROVIDENCE CONFERENCE SEMINARY.

What relation does each member of the church sustain to this Institution? Evidently that of patron.

There is nothing pompous or striking in the relation. If there is anything dear or attractive in the relations of the patron and the benefactor, all that there is pertains to these relations. We do not say that this Seminary is all that it might be or that it should have been; nor are we called upon by either justice or prudence to blame any who have been connected with its prudential arrangements. We see it in the care of several persons of high literary and educational attainments, struggling not for being alone, but for a higher and more enlarged career of usefulness. It appeals to every exalted sentiment.

I would lay this Institution before my brethren as a matter of earnest solicitude and attention. Let it be elevated to a higher grade; (which would be an easier matter if our hearts were set on so good an enterprise) let its friends exert their best endeavors for this object; let them erect more buildings; and let the examples of self-denying Methodists in other conferences be emulated by those of the same character in this. The Principal, if I understood him at the last Conference, only asks for an adequate number of pupils. But is not this too limited a request for the largely benevolent heart to grant?

This is as if he had said, bless your sons and daughters with an education at our Seminary and you confer enough on us. Do this, brethren. Do more. The Seminary should have a library and a more extensive apparatus; a small gift from many kind friends would supply these needs. I would not be understood as appealing to those who do only under the impulse of sudden emotions and strong excitement, but rather to those who see somewhat of justice in the claims of such an Institution.

Do not regard this as addressed to the preachers only or chiefly. They will be the subjects of appeal in due time. I would speak to those members of the church who are engaged in lucrative employments; to those who think it a matter of discontent if they do not earn a half, one, two, three, or more dollars per day exclusive of all expenses. Also, a word would not be out of place to those who can lay their hand on hundreds and thousands of dollars in the per annum. Here is a good investment for your money; it will be profitable to you, accounting the eternal existence of the soul far more profitable than investments in State stocks, in railroad, or in bank stocks. Remember that you are then counting on usury which is sure, whose dividend does not depend on the fluctuations of the times, the circulating medium, or the peace and troubles of nations.

Do not mark the history of this Institution for the purpose of beholding its aberrations, but rather sum up the amount of your gifts, your influence exerted, and your prayers offered for the blessings of Heaven upon its teachers and students. Nor should it be forgotten that it is a very rare occurrence that an Institution of this grade at low rates of tuition can pay its way. Begin with the first institutions of Europe and America, and extend your calculations down to those of the lowest order, and see how generally they have been sustained by benefices, legacies and contributions. Self-sustaining institutions are the exceptions and not the rule. Take Yale College of America, for an illustration of our position; look over its statistics; it began its career